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The GLOBE

VOL.5 NO 17

The City Is Our Campus MAY 5, 1972



The three George Brown technicians were honoured at a special luncheon held at the Anchor Inn, one of the largest and most expensive hotels in Antigua. Members of the Antigua government hosted the luncheon to thank the men for their assistance in aiding the Department of Agriculture.

story and photos by doug frickelton

A Week In Sun And Shade

George Brown College is now known and respected in Antigua, West Indies, thanks to the efforts of three refrigeration people from Kensington Campus.

A large walk-in-cooler (12 ft. x 12 ft. x 8 ft. high) was donated by George Brown College to the Government of Antigua and was flown there via a Canadian Armed Forces Hercules aircraft.

The cooler was acquired about a year ago by Bob Schroder, head of G.B.C.'s refrigeration department. After obtaining it, Bob and his students completely refurbished the cooler, pumps, motors and fans. It was long and hard work but as Bob says, "The week in Antigua was worth it."

Frank Lebreton and Bert Stephens, two refrigeration students, were chosen to accompany Bob to the island. The Canadian International Development Agency (C.I.D.A.) granted the funds needed for the George Brown personnel to fly to Antigua and for their hotel accommodations.

It was cold and foggy on Saturday April 15th as the men boarded an Air Canada jet. Four hours later they landed in bright sunny weather with a temperature of 84 degrees.

Everything was ready for them on the island. The two tons of equipment that comprised the cooler had been custom's cleared and transported to the erection site.

For the next five days, the G.B.C. personnel worked along with local electricians overcoming many small but time-consuming problems. By Friday noon the cooler was running at 40 degrees and was ready for use.

It was then formally turned over to the Antigua Department of Agriculture for use as a vegetable storage area. Prior to receiving this cooler, the Department was suffering a loss of 4,000 to 6,000 lbs. of marketable vegetables each week due to rot caused by the islands temperature.

Bob Schroder and his two technicians Frank and Bert were guests of the Antigua Government at a special luncheon and were also taken on a tour of the island.

Frank and Bert had to work hard in Antigua because Bob Schroder was their instructor and hadn't marked their final exampapers. He had the papers with him in Antigua and was forever yelling at them, "That's an A for you Bert," or, "That will give you a C Frank." On one occasion they both received a "Z" for not laughing at a Schroder joke.

Bob Schroder is known in George Brown College as the man that will tell a joke anywhere and anytime, but in Antigua he went too far. He was seen telling jokes to palm trees, a parrot, a flock of sheep, two lizards and any

Antigua who would listen.

Bob and his two students have returned to Toronto but the government officials in Antigua will long remember them. The G.B.C. personnel worked hard and put the cooler together in record time. They demonstrated their professional skills in a quiet way and impressed their hosts with their friendliness and their sense of humour.

Through the gift of George Brown College, and the expertise of Bob Schroder, Frank Lebreton, and Bert Stephens, a small part of the economy of Antigua will be changed for the better.

George Brown College and the Government of Canada should be proud of these three technicians—the Government of Antigua is proud of them.

more photos on page 3

PERSONNEL CHANGES

As part of the continuing college programme of providing more varied and broader experience for personnel, Mr. G. Moodie, Bursar of College Street and Mr. A. Skoby, Bursar of Kensington Will transfer locations as of Monday, May 1, 1972.

JACQUELINE KINGSTON, viewing Art Exhibit at OISE. Story and more photos (which involve GBC Students) on Page 11.

Engineering Aids Blind

During the 1971-1972 period, Engineering Technology at Casa Loma Campus has assisted the Canadian National Institute for the Blind in its efforts to establish opportunities for partially-sighted and blind persons. Traditionally, CNIB has had a number of blind persons employed in manufacturing wooden handled brushes with cane and hair bristles. Since these materials are being replaced by plastics, CNIB wished to investigate the plastics field. John Simmonds, who is in charge of developing facilities for training and employing blind persons, enrolled on an evening Plastics course taught by Dave Wilson. John is blind himself so his assistant, Miss Pat Trusty also enrolled on the course. She acts as his "eyes", guiding him to and from classes, in learning manipulative skills, taking notes and reading technical material. John quickly learned to operate a bandsaw and pantograph engraver, to make rubber moulds and hand lay-up operations. He learned about polyurethane foam because he feels that blind persons at CNIB can be competitive in producing parts for furniture manufacturers and components for appliances. Pat Trusty has been appointed to operate a mobile clinic which travels through Ontario providing therapy services for the blind.

More Counsellors Needed!

A \$300,000 grant from the Counselling Foundation of Canada will help the University of Waterloo produce more counsellors.

The largest private operating grant ever received by the 13-year-old university will be paid over five years to hire more faculty for the Department of Human Relations and Counselling Studies.

Undergraduate students are expected to be majoring in counselling studies by 1973

Partially-sighted, James Stirling, is learning to service typewriters and calculators on the Business Equipment Servicing program with teachers Dick Winter and Hank Vandergest. A pilot project to determine the feasibility of training partially-sighted and blind persons on pantograph engraving is being conducted in the Machine Shop department. Malcolm Macatee is teaching this course. He comments:

"One student, Mr. Robert Padden, is in his early forties and has been sightless since he was twelve years old. He has worked at a variety of jobs over the years but only one he had to do with

photo by: mike kingston



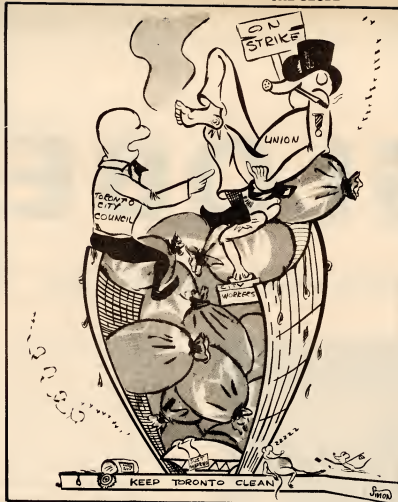
In The Realm Of Doing

"...there is now sufficient evidence of the potency of peer-group influence that we can no longer ignore it in designing our counselling and educational programs." These high sounding words are found in the volume "Guidance", one of the supplementary reports to the Wright Commission and perhaps our most up to date reference on the general subject of counselling. In plain language it might mean students can counsel students, possibly instructors might hold each other's hands and perhaps presidents might console each other from adjoining couches. In fact in the present confused state of counselling anything is possible. Guidance goes on to say: "Policy and terms of reference for counselling services remain vague in the eyes of administrators."

We are not going to get involved in the question of whether or not students can counsel each other. But we do believe they can help each other in quite simple but effective ways.

Taking Teraulay Campus as an illustration and the newest student on the campus—why must the whole business of induction and introduction to the campus be left to the administration? Could not students man an information desk perhaps in the vicinity of counselling? And there are other services they might perform from this station such as a lost and found bureau, a "locate husband (or wife)" service when there is an urgent call from home. Surely students could man such a service on a rotation basis without seriously jeopardizing their studies, without possibly interfering with their good standing should they be sponsored by Canada Manpower.

Or, too, students could establish a patrol toward the halls and corridors with a view to minimizing petty theft and loss of possessions. These are just a few of the things that might be done by students; possibly we have only scratched the surface and there are countless other things that can be considered. But there is a common thread through all these things: they are not exciting and glamorous, they are not likely to cater to the ego; but they could all be evidence of doing something, or getting things done, or willingness to help.



LET'S TAKE IT ALL ; TO CITY HALL

THE MAIL BOX

The Editor,
The Globe.

Dear Sir:

It is unfortunate that there should be typographical errors in The Globe. However it is inexcusable to make certain changes in the original text of a contributor.

I did not call the representation of Faculty Council 'flabbily-livered', whatever that may mean. In fact, I referred to the 'flabby, lily-livered representation' that Faculty was getting from its elected representatives.

Yours,

Paul Hollow

Paul Hollow.



HAPPINESS
- FOR OTHERS

For the past 90 years The Salvation Army in Canada has been in the forefront of supplying happiness. Yes, supplying it for the countless thousands who have come within its multifarious program. They cover the age range as well—Children's Homes,

In fact, proven evidence of service in just such mundane work would do more to convince me of the virtue of a candidate for office, than all the electioneering propaganda in the world.

summer camps, character building activities through to the homes for Senior Citizens. Their's has been the task to lift men and women from the distress of social ills to the brighter side of society.

In the Toronto area The Salvation Army has over twenty services in its program. These are supported by The Annual Red 1 Shield Appeal. During the month of May thousands of volunteer canvassers will be taking part of this "Army of Volunteers". Their main effort is the evening of May 15th but if you would like to assist, contact Dean Sall at the Globe Office and your task will be assigned. Yes, you can buy happiness for others. And you'll be happier too.

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MUSINGS

Lloyd C. Bowen

If you have ever taken a serious look at the role of documentation in our society you'll find that the pen is indeed far mightier than the sword.

You'll find too that no one man in this society can prove who he is unless he has a piece of paper with writing on it to do so for him. It happened to me one cold winter's night in the month of December. I was returning from the airport when I took a wrong turn; came off on Evans Avenue and ran right into the arms of spot checking police. I didn't have my licence with me; no documentation whatsoever. The young policeman inquired who I was.

I told him.

He asked me to show him my licence.

I didn't have but asked if I could mail it or some such.

He warned me that it was an arrestable offence NOT to have your driver's licence with you while you're driving.

Do you have anything by which I could identify you?

I searched through my wallet and found a receipt with my name on it.

Fine. O.K. He accepted that sort of documentation.

Interesting. Amusing. On reflection one must, I fear, take a very serious look at the demand for contemporary society for paper proof.

Nobody will believe you're educated unless you can show proof. And showing proof means diplomas, certificates, transcripts; the works.

Nobody will believe you're you or whoever you say you are unless your name or some such thing is WRITTEN on paper. Nobody will believe you can do a job unless you have a piece of PAPER saying that you can. Nobody will pay you the going wage so that you can live properly and decently unless you have a piece of paper. Documentation is proof and the magic of writing on paper serves to identify you.

Dear Sir:

This may be a little late in getting published as it is now a month and the time seems to fly but better late than never. I'd like to thank Mrs. Anna HILL, a student in class TG06 who typed an essay for me of ten pages under great difficulty, being moved from machine to machine three times in three periods, and the short notice of the time limit and last but not least trying to read my writing.

This may not seem important to some people who can take the time to disappear at will, and work on projects during school periods or have the time off but we NIGHT people seem to be involved with students who need and demand our time. What I'm trying to say is the students at George Brown are the greatest. Given a little responsibility they make you realize they are willing and able.

Your paper is in my estimation just fine, errors and all. After all its not the Star or the Sun but it gets the message across and communicates which is what matters most. As you say let some of those who find fault come forward with a little help.

L. Tunney,
Business & Commerce

In our society we worship the God Paper. Money, receipts, certificates, diplomas, the written law; failure to do so can be rather distressing. For example not having money to do this and that can be a rather constricting experience while on the other hand having a great deal of it—which is nearly always synonymous with power—one is in a position to bend the rules of the game.

In return our society has created a vast temple with priesthood and attendant servers to the God Paper. The Civil Service with its bureaucracy, the red tape of government; the city which opens at 9:00 and closes 5:00 p.m. during which time mini-skirted servers shuffle, file, burn mountains of paper. Modern technology—the computer for example—is devoted to making its handling much easier, and much faster.

From time to time there is rebellion against the God Paper but it is short-lived. Some questions of the Wright Commission Report seek to break the icons but (I'm sure) they reform and close ranks elsewhere. Credit cards replace paper money but not paper and documentation. A And so we can't win. But you must be aware.

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THE GLOBE

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Toronto 102, Ontario
Telephone: 360-1556

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College Media

Faculty Council have recommended to the president that a committee be formed to investigate and report on the status and health of the Globe.

The committee is to represent all facets of the college community. A faculty person, who attended the meeting Council had with the Globe and administration, gave little credit to any party present. In particular he chided us, the Globe, for our weak presentation on behalf of the Globe. Here we try to make amends.

We thus propose a structure designed to serve the college community and to involve members of this community. This means this will be not simply student media but community media and we advocate that it be organized, run and controlled by the workers in its structure.

Let there be faculty organizations to look after strictly faculty interests and let there be student organizations, call them SAC or any other name, to look after student matters.

But activities or services - or whatever you wish to call them - concern the people in George Brown Community so why discriminate and distinguish one group from another.

And so in the diagram below we sketch out what we have in mind. The hub of it seems to be a Media Board. But let us start with:

LIAISON WITH ADMINISTRATION

This is the important link between the Media Board and the administration by which the scope and limitations of college media can be determined in the first instance. People involved would perhaps be the Director of Student Services (Jim Turner) and the Coordinator of A/V Services (John Power). Contact with certain departments could be important, especially Business and Commerce and Graphic Arts, not to mention Public Relations. Perhaps the committee proposed by Ted Theobald of Faculty Council could evolve into just such an liaison and could include contact with students, faculty and support staff. For the record the Globe proposed the establishment of a similar committee way back in December 1970.

MEDIA ADVISORY COUNCIL

This is a reaching out into the community for advice, assistance and simple contact and information. Perhaps it could number from 5 to 7. Already we have sounded out and secured the interest of: a senior lawyer, scholarly inclined with healthy liberal views; an editor of a community newspaper; and two people from commercial radio.

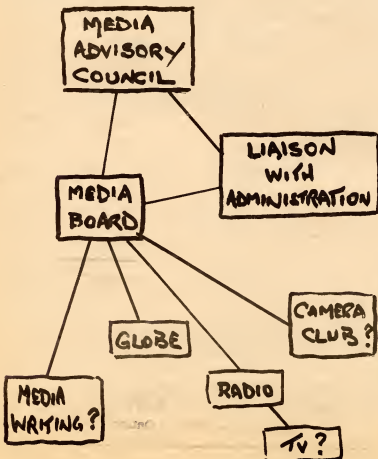
MEDIA BOARD

This is to be composed - ONLY - of active workers in the operating units and dissociated from any other college organizations. Judging by past experience, securing people to serve - responsibly - in this capacity could be more difficult than working out a satisfactory democratic form of representation. We do not see the need of faculty advisors - either a person involved and wishes to work or not - it is as simple as that. We would visualize that a treasurer and a sales manager would report to, or be members of, the Media Board.

For the benefit of critics - and detractors - of the Globe we have come a long way this year. We established the paper on a regular weekly basis last September. Then we went to our own layout and composition, a saving of at least \$300 per issue: in fact, if we had not done so, we would not be in business. We do our own typesetting. We are publishing at a level of 12 pages. We are in the advertising business. To the surprise of people in the business outside the college we do this without a journalism department, without a well-heeled SAC, without a fat budget derived from student activity fees and we do it under "ad hoc" conditions which seems to be a matter of concern. We do it under considerable stress and strain, each week wondering if this will be our last issue.

And finally we have employees on the Globe, ex students as interested as anyone in the health and wellbeing of George Brown College. By any standards in this college they are overworked and underpaid. Their fringe benefits are limited to deductions for income tax, Canada Pension and Unemployment insurance. Their job security is of the ulcer producing variety - all this and they have to put up with the irritations and bad temper of the editor, and without their efforts, I can assure you, there would not be a Globe today.

We offer this message to the president's committee and rest our case on our works - good or otherwise.



On The Job In Antigua



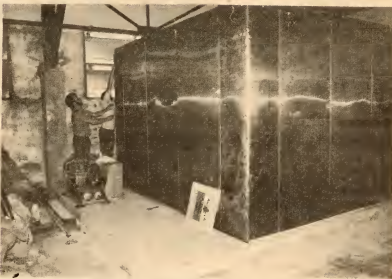
Who is telling who a joke? Bob Shroder asks, "Have you heard the one about....." but it seems the parrot is asking Bob the same question.



Up go the walls. Bob Shroder stands ready to help as Bert and Frank lift a wall section into place. The two-tons of materials arrived safely in Antigua after an 1800 mile trip by Armed Forces Aircraft.



On a tour of Antigua, the three men stopped to cut a piece off a giant cactus. Left to right are Bert Stephens, Shelby Knight (a government driver), Frank Lebreton, and Bob Shroder.



Frank Lebreton and Bert Stephens begin putting the outside piping onto the cooler. The cooler is situated inside a huge storage shed behind the government market.



No visit to Antigua would be complete without a drink of cool, sweet coconut milk. Bob and Bert watch as a plantation owner opens a coconut with his cutlass.

Unemployment Benefits For Students

Students may be entitled to Unemployment Insurance Benefits this year—for the first time. The new Unemployment Insurance Act that went into effect last June 27, has set a shorter qualifying period—8 weeks.

This means that anyone who has paid UIC premiums for 8 or more weeks in the last 52 weeks could receive benefits.

The 52 weeks go back from the application day. Example: A student who applies on May 1, 1972 must have paid UIC premiums for at least eight weeks between May 1, 1971 and May 1, 1972.

Students who apply for uic benefits must be unemployed, looking for work be registered with Canada Manpower—and be ready, willing and able to work.

To claim UIC benefits, the student picks up and application kit from any Post Office, Canada Manpower Centre or UIC office. He fills out the application form, includes a statement of his UIC contributions, and mails them to his local UIC office.

(Students who haven't got a statement of UIC contributions should still apply. Their contributions may be on record at UIC regional headquarters).

All claimants must serve a TWO-WEEK waiting period. They don't get paid for it. It's sort of deductible.

But during the two weeks AFTER his waiting period. Then the cheques keep coming—every two weeks—as long as the claimant qualifies.

Unemployment Insurance Commission sends a report card to cover the waiting period. If the claimant has worked during the waiting period, his earnings are deducted from his first benefit cheques.

But after the waiting period, claimants can earn a quarter of their benefit payment amount each week—without deduction.

Benefit payment equals two thirds of the claimant's average weekly insured earnings. Example: if a claimant's insured earnings were \$75.00 a week, he would get \$50.00 a week—less income tax.

Maximum insured earning are \$150.00 a week. This means that the maximum UIC benefit is \$100.00 a week. The minimum benefit is \$20.00 a week.

A report card comes with every cheque. On it, claimants report whether they worked, how much they earned, whether they were available for work, etc.

Anyone who has worked from 8 to 15 weeks could start with up to 8 weeks benefits. After that, he could get up to ten weeks more—if still unemployed.

Simple

Judy Scott

Public Relations

Design 72

Picture three graduate students of the Community Colleges' Fashions pro rams; picture three resolute single-minded pretty young women facing a curious young of teachers' faces; picture Suzanne Mallinson, Anne Podwin and Debbie Mallette trying to close the generation gap between students and instructors in Fashion. They had come up with a great idea: to present a fashion event (not the usual stereotyped show) conceived by students, run by students, choreographed and sold by students to the Fashion programs of the Community Colleges in and around Toronto.

The ring of faces banded the board table at a Queen's Park meeting under the auspices of the Department of Colleges and Universities and finally approved George Brown College's motion to approve the event in principle.

The Needle Trades Management Association under the presidency of Joe Feldman, with some help from the Toronto Fashion Group, underwrote the cost and the show was on the road!

On Wednesday evening, 26 April 1972, in the Regency Ballroom at Toronto's new Regency Hyatt House the road led up six steps of columns surrounded by leaders of the Fashion Community of Toronto and the critical fashion buyers' eyes darted over the entries.

David and Goliath starred in this show! George Brown College, with 18 outfits out of 29 entries accepted for the show, and

Sheridan College, with about 30 out of several hundred entries between them supplied about 70 per cent of the outfits that graced the student models. The George Brown College Fashion Technology Branch has one of the smallest enrolments of the Colleges while Sheridan, in its 3-year course, has one of the largest. Yet George Brown ensembles took up 30 per cent of the display, a selected by a team of judges selected from industry.

Pauline McDonald and Netta Tomlinson added more jewels to the crown by having their entries purchased then and there by appreciative retailers.

Chairman of the evening, well-known Cy Mann had a good word to say for Pauline's Men's Shirt designs. Lissa Taylor of Fashion Canada, flew in from Ottawa to present cheques from the Government to the three organizers in appreciation of their ingenuity and hard work.

President of the Garment Salesmen of Ontario, Judy Award organizers, delayed a trip to Florida just to catch the show and passed on an invitation to our fashion students to attend the next Judy Award Showbreakfast.

Mr. Bill Frye, Principal of College Street Campus where the Fashion Technology Branch is located, represented our President, Mr. Lloyd, and, in a memo to the 28 staff and students of George Brown College who made our great showing possible, clearly spelled out the pride of the College in it! David's achievement.

From here on in, wherever Fashions are found, George Brown College is a force to reckon with.

Picture a student dreaming at a window; picture an instructress labouring to get the student to get that dream on to paper; picture the student bent over a machine sewing this creation; picture a fashion buyer nodding his approval. That is what the name of the game is "Fashion"—Student Design—on to '73!

Engineering

Aids Blind

CONTINUED FROM Pg. 1

things mechanical. This was a short stint during the war when he operated a drill press.

Mr. Harold Mosher is in his early thirties and he is partially sighted. He has no mechanical background but is a very active ham operator.

Both of these students have made remarkable progress in learning how to set-up and operate the Kuhlmann and Press machines. They are able to select and set-up the lettering, choose stylus and cutters, locate the work pieces, set cutting depths, and inspect the finished product. Minor modifications to the machine would be required to assist them in setting ratios. This week number eight of a ten week course and these students have already gained experience on two machines cutting a variety of materials, normally used in engraving.

We are also organizing a course for blind students in Industrial Radiography. Sub Takata, a part-time teacher, will conduct theory sessions at Casa Loma and practical instruction at a company engaged in materials testing.

All teachers have been impressed with the ability of these students. When the courses were discussed originally we felt that a sight handicap might make it very difficult for blind persons to learn theory and manipulative skills. We had had no experience in teaching blind persons and thought perhaps special teaching techniques would have to be adopted. Announcements specially modified so that location and adjustment could be felt rather than seen. Few changes were necessary and we are confident that we can teach other skills which previously have not been taught to blind persons.

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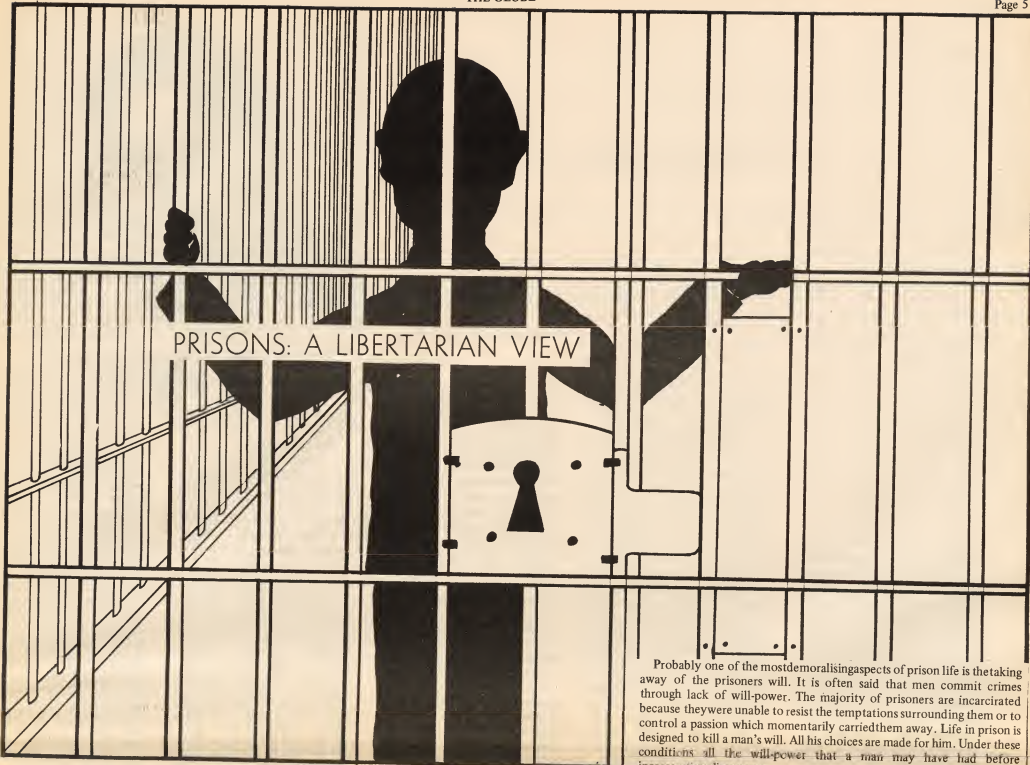
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PRISONS: A LIBERTARIAN VIEW

BY: PAUL HOLLOW

Nearly a century has passed since the feeling arose that prisons should serve not merely as a punitive measure against people who have committed acts which society has deemed to be against its interest or moral code. After the riots at Kingston and the even more tragic events at Attica and other penitentiaries in the United States, it seems timely to take another look at prisons and the role they play in society.

It is interesting to note that many of the demands of the prisoners at both Attica and Kingston were concerned with conditions which were thought to have ceased existing long previously.

In fact, if one reads of life in prisons at the turn of the century as described in the writings of Peter Kropotkin and Alexander Berkman, both of them had experienced prisons life, there appear many similarities between the living conditions of prisoners at that time and those of prisoners today. The sense of alienation from the rest of society, the brutal treatment, both physical and psychological, at the hands of the authorities, the more basic complaints such as lack of the basic amenities of life and lack of privacy—all these elements are a common strain in the literature of prisons. We still read of these complaints after a century of enlightened reform.

Prison has a dual end as its goal—that of preventing the repetition of the anti-social act and that of reforming the offender. How successful is it in achieving this goal?

Let us consider how far prisons are successful in preventing the repetition of crime. (It is self-evident that they serve no purpose in preventing the commission of crime.) It is almost a cliché to say that once a man has been in prison, he will return. Statistics show this to be sadly true. Another significant point is that the offense for which a man returns to prison is usually more serious than his first. In fact far from preventing the repetition of crime, prison is an excellent training ground for it.

First offenders learn more about ways of committing crime in prison than they ever did outside. The prisoner often feels that he is in prison because he simply was not clever enough. Prisoners will frequently be heard to say: "The small-time thieves are here but the big one are free and enjoy public respect." When we look at some of the machinations of large corporations, stock-issuing companies and real estate developers, it becomes impossible to refute the statement. On examining the quantity of dubious "lawful" transactions perpetrated by "respectable" businessmen it is not too difficult for the prisoner to conclude that prisons are made for the unskillful, not criminals. Next time he will have to be more skillful.

Probably one of the most demoralizing aspects of prison life is the taking away of the prisoners' will. It is often said that men commit crimes through lack of will-power. The majority of prisoners are incarcerated because they were unable to resist the temptations surrounding them or to control a passion which momentarily carried them away. Life in prison is designed to kill a man's will. All his choices are made for him. Under these conditions all the will-power that a man may have had before incarceration disappears.

How then can we expect a man magically to resist on his release those temptations which he was previously unable to cope with. As Kropotkin asks: "Where will he find the strength to resist the first impulse to a passionate outbreak, if during several years everything was done to kill this inner strength, to make him a docile fool in the hands of those who control him?"

Rehabilitation of the prisoner has been the goal of the reformer. We say we live in a free, democratic society. Politicians daily extol the virtues of this free, democratic society. Presumably this is the society which we hope through rehabilitation the prisoner will be able to live in without committing crime. It seems ironic that the only way we have tried to achieve this end is by placing him in a situation where there is no freedom and no democracy. How can a man deprived of his freedom for long periods of time be expected to learn how to use it wisely. It is only in the practice of freedom that true respect for it arises.

If prisons have failed in the aims that society has established for them, how then are we to deal with those who commit anti-social acts. It is not within the scope of this article to deal at length with this question; however, I would like to suggest that the basis of our thinking has to change.

It has been assumed that prisons can be made to serve a useful function in the rehabilitation of criminals. We assume that if we continue to make changes in the existing institution, even though a bad one, then some good for the prisoner and society will come from it.

I say that you cannot reform a bad institution to make good emerge from it. Reforming prisons to make them more habitable for the prisoners is not to be discouraged, but let us not delude ourselves into thinking they will create a better human being or a better society and, surely, these should be the general aims of society. For this to happen, perhaps we have to think of alternative ways of organizing society.

Instead of looking at what happens to a man after he gets to prisons, we must look at why he gets there in the first place. We must look at the causes of crime, and, by starting there we may be able to attack the root causes and not satisfy ourselves with attempting to deal with the effects. For example, if we analyze the nature of crime, we find that the majority of crimes involve property. Should we not then be analyzing attitudes towards property to see if they should be changed?

Let us try to prevent the disease, rather than treat it.

Alexander Berkman (1870-1936) was sentenced to twenty years in jail for the attempted assassination of industrial captain Henry Clay Frick during the Homestead Steel Company strike in Pittsburgh in 1892. His prison experiences are recorded in his book 'Prison Memoirs of an Anarchist' first published in 1912.

Peter Kropotkin (1842-1921) had his first experience with prisons when he was assigned to collect facts on the penal system in Siberia. Disillusioned that his findings were ignored and his hopes of reform dashed, he embarked on a program of revolutionary activity that eventually led to his own imprisonment in Russia and France. His prison experiences are recorded in his work 'In Russian and French Prisons' first published in 1887.



VALUES OF LIFE

Man is still the measure of all values of life. But, it is not the singular person but plurality of men, the group. And what the group provides is shifting patterns of social behaviour, what it measures is conformity. Erich From was right to point out that people to-day no longer live under the authority of religion or moral laws, but under "anonymous authorities," like public opinion. The authority is the public itself, but the public is merely a collection of many individuals each with his radar set adjusted to finding out what others expect of him. Each one judges the value of an action not on the basis of its merit, but on the basis of how the action is accepted, so much so that he dare

not even engage in hearty laughter and humour beyond the prescribed limits of sophistication. His workday, unless he is exceptionally fortunate, is occupied in a completely monotonous routine. He is an automaton, who is not himself but what he is supposed to be. He can be identified with two characteristic traits. One is that he suffers from a serious defect of spontaneity and individuality and the other is that he does not differ essentially from millions of others in his own class. What he is most afraid of is not punishment but rejection.

Man being a social animal, living in an authoritarian culture, where every movement of his life is regulated by shifting patterns of public opinion, he has to employ extra ingenuity to secure his place in his society. If rejected, he will be lonely and helpless, isolated, bewildered and powerless.

VALUES OF LIFE

Whatever genuine individual happiness he may have lost in his such strivings is made up by the security he feels of fitting in with the rest of mankind—as he knows them.

Loneliness becomes to him, the most omnipotent and painful threat. People go places, get invited, and play host in their turn, vigilantly wait for their next social dates to ensure that they are not losing their social importance. Less and less calls means going out of circulation, getting rejected, and since they cannot afford this social isolation, they put all efforts to mend matters even at the cost of their genuine personal happiness. The result is confusion and boredom. Confusion, because they do not always know what social behavior they should emulate day after day, since they fail to predict every time correctly the shifting social demands; and boredom because they have to occasionally trade in their personal likes and dislikes at the price of social affiliation. Man is the only animal that can be bored. As Rollo May rightly points out, "Boredom is the occupational disease" of being human. If a man's awareness of the passage of time tells him only that the day comes and goes and winter follows autumn and that nothing is happening in his life except hour succeeding hour, he must desensitize himself or else suffer painful boredom and emptiness. This anticipation of

With the progressing time, dimensions of life become far and wide. Range and variety of experience and knowledge have been enormously extended. It may be less integrated and less stable, but it is certainly far wider in scope. There has been a day to day change in the experienced quality of life and its value as compared to the earlier generation, with the result that identity has now become harder to achieve and still harder to maintain both in relation to the past and the self. Identity is a coherent sense of self. It depends upon the awareness that one's endearments and one's life make sense, that they are meaningful in the context in which life is lived. It depends also upon some stable values.

are harmoniously related.

It is a sense of wholeness, of integration, of knowing what is right and what is wrong and of being able to choose. Now, we are living in a world where all commitments of life—political, economic, social and individual are determined as if by an untoward accident. The dedicated Marxists is no more sure of his beliefs which he so firmly adhered to half a century ago. The bourgeois has equally strong reasons to be doubtful if, in future, he would be able to control the various knobs of social, economic and political life of the community as effectively as he had done in the past, not because he is rendered weaker by the contemporary forces alienating his efforts, but because he is gradually losing confidence in his own creed being tested in the wake of time. The apparent inequities in society make the task of democracy as difficult with the result that democracy has become as insecure as facism unwanted.

The workman feels that his work is piecemeal and meaningless. The ultimate product of his labour undergoes such a huge number of processes through various hands that his individual contribution in it becomes absolutely insignificant. While the scientist is aware that the fate of the world and humanity no more rests upon his further exploration of hidden powers of nature, but upon power politics, to which his further discoveries would become an accessory, the traditional religionist is gradually losing hopes of the survival of his creed in the teeth of blasting pressures from scientific reasonings. None of the various "isms" thrust upon human society through the ages could successfully evolve a matchless theory to what humanity aspired — an ideal society.

Such are the persons living in our age with complete loss and impairment of identity, torn between the receding past and the obscure, uncertain future — a future in which new discoveries in the field of nuclear weapons make the human race live in a welter of organized hatred and threats of mutual extermination. The latest nuclear test ban agreement has certainly cemented a way for better understanding between the divergent forces and promises a better world, but still there is no guarantee of transformation of spirit. Exploration of space, they say, promises a new vista of life, but the promise is still far at bay, and who knows how it's destined. The space run between the two power blocs may yield good results for posterity, but in the absence of any co-ordinated efforts, it may end in a fiasco too and may rather expose humanity to greater dangers.

THE HUMAN SOCIETY

Man had never in the past so much mastered nature as of late. History records where he began, and what phenomenal heights he reached. The progress he made in applied and abstract sciences heralded a new era of knowledge. He had genuine reasons to be proud of his achievements. The human society with all its multitudes and complexities provided a sense of security to its members which was hitherto unknown. But with all this advancement on the one hand, the structure of the modern civilized world became very loosely knit on the other. Its various activities—industrial, social, political and religious, in which man lived his life were so heterogeneous, compartmentalized and disintegrated that it became very difficult for him to see his life as a whole, it indeed there was a whole to see. In spite of all his purposeful efforts to create a harmony in his living, the various social sciences dealing with the various aspects of his life, economics and politics, law and philosophy, ethics and morality became so conflicting within their prescribed limited compass, that his personality was pitifully split between various unadjustable, incohesive components invariably clashing with each other. As a result, a sense of frustration and moral bewilderment crept into his life, who was obliged with duties in all the different spheres, but found it difficult to bring a compromise between them when their requirements clashed.



THE MODERN MAN IN OUR WORLD TODAY

empty time, which is essentially a product of uncertainty and helplessness about the various factors of life becomes a horrifying experience, and evidently the prime concern of a common man in such situation becomes to pass time as quickly as possible. Never in the history of mankind, has man enjoyed more leisure. We have reduced the average working hours to almost half or probably even less than that. But, to what consequence? We do not know how to use the newly gained free time.

We make extra efforts to kill it, and are happy when another day is over. We religiously go to movies, read detective novels, engage in gossip, invent new devices of entertainment to replace old ones to achieve his goal. "It is a curious commentary on people's fear of time" says May, "that if much time passes without their being aware of it, they assume they had a good time." A good time is thus defined as escaping boredom. It is as though the goal were to be as little alive as possible—as though life, as Fred Allen so pungently puts it, is an unprofitable episode that disturbs an otherwise blessed state of non-existence.

THE EXCHANGE CULTURE

The basic fundamental of our social system is Exchange Culture. Each person is a "package" in which various elements of his personality are so blended that he can exchange his package for the best value returnable. What price a particular package will command does not depend upon what it is worth—the value of the contents inside being quite immaterial; but upon what value others have placed on it and such valuation again varies from person to person according to the needs of the time, place and convention. In every kind of social intercourse, one is eager to come in contact with a higher priced package to make a profitable bargain. In the process, one exchange friends, habits, feelings and what not, as if one was exchanging an old automobile for a new one.

May one ask the protagonists of this system, the so-called matter-of-fact and practical specimen of humanity, what such relationship represents? To put the question a little more specifically, what is a modern man's relationship to his fellow beings? Is it not a relationship between two abstractions, two living machines, who use each other? Is one not a commodity to the other, always to be treated with certain consideration, because if one is of no use in the present, who knows he may not be in the future? There is not much love or hate in such relationships. There is, rather, a superficial friendliness beneath whose surface is lying a deep sense of distance, indifference and distrust. One fails to find out a fallacy in the statement that the modern society consists of

"atoms", little particles estranged from each other but held together by selfish motivations to make use of each other. Modern city life adds more to this abstract living, as Aldous Huxley put it. "People are related to one another, not as total personalities, but as the embodiments of economic functions or, when they are not at work, as irresponsible seekers of entertainment". So, this is what we mean by the benevolent expression—'togetherness', 'social relationship'. Virtue, according to it, is to be adjusted and to be the rest. Vice, to be different, so much so, that a little uncommon behavior is regarded as either a childish prank or, more likely, an indication of some inner neurosis.

Society having become so complex, the individual can have meaning only as he contributed to the harmony of the group. The groups may change, as they often do, but the adapting to groups is absolutely important and essential. Are people really happy in such state of affairs, as they unwittingly claim to be?

DILEMMA OF LIFE

A rational enquiry into the cause of the present dilemma often leaves us groping in the dark. It will probably reveal that many of our problems could be resolved if we only learnt to live a life in compatibility with nature. One may not have been inclined to agree with Rousseau in his own time, but having looked at the phenomenal progress man has made in the field of knowledge and its resultant consequences, the choice seems hardly a matter of choice. It was high time we

realised that we were human individuals first in our own personal rights and social components next. Nothing is more important to a man than his "Self". We moderners thwart our "Self". Our apathy to natural desires and instincts forces us to live an unnatural, neurotic and frustrated life. What could be a harder battle than to fight against one's own self?

SOCIAL LIFE

The more we hold out against nature, the more and more is the battle protracted and so is the suffering. Bertrand Russell says, "a life which goes excessively against natural impulse is one which is likely to involve effects of strain that may be quite as bad as indulgence in forbidden impulses would have been. People who live a life which is unnatural beyond a point are likely to be filled with envy, malice and all uncharitableness.

They may develop strains of cruelty, or, on the other hand, they may so completely lose all joy in life that they have no longer any capacity for effort." Performance of social duty is, after all, not the only essential requirement of making a good life; pursuit of private excellence is equally important, if not more. Men who boast of being what is called "practical" are mostly engaged in practising and demonstrating more, forgetting that theirs is only one-half of the wisdom. Unless we learn to strike the right balance between our social demands and individual needs and impulses, life is bound to end in a dusty and uninteresting, dismal and colourless episode.

It is often argued by the protagonists of the present social culture that in view of the complex social structure it is




necessary to sacrifice certain individual emotions to achieve harmony in various divergent units. Who denies such rationality? One only wishes that they do not become unmindful of the fact that our less orderly impulses become dangerous only when they are denied, misguided or misunderstood. Given their due place, they become the source of creative emotions from which a good life springs, and the problem of fitting them into a good social order can be easily solved. To quote Mr. Russell once again, "if life is to be saved from boredom relieved only by disaster, means must be found out of restoring individual initiative, not only in the things that really matter." Let us recognise the basic fact that a good society is a means to a good life for those who compose it, and its object should be to provide venues to elate its members, devise means of ensuring better understanding between its conflicting forces, make living more harmonious, more blissful, more happy.

An ideal society which can insure the fulfillment of such ambitions is that in which respect for individual liberty and free growth of the personal being to his perfection is harmonised with respect for the needs, efficiency, solidarity, natural growth and organic perfection of the society. With the complexities of human society ever growing in proportion to the growth of population, the task is assuming greater importance day by day. It is all the more becoming more and more difficult. A unified attempt on the part of one and all

may perhaps be the only solution. Whatever it be, the fact remains that we can no longer afford to postpone a serious consideration of the present predicament facing the whole of human civilization and humanity at large. We must give the problem a considered thought. It may be now or never.



ENTERTAINMENT

 <p>HEY BULL FROG I here you and P.E.T. are good friends.</p>	<p>Sure TEDDY BEAR why...</p> 	<p>We have a lot in Common.</p>  <p>WALLY</p>
---	---	--

TEDDY BEAR

CHEQUES minus ROSES = LOVE

Send Roses and you've sent love,
Once upon a time,
A certified cheque
Now
Roses not need be certified
For they are real
So was love
Once upon a time.

Cheques need be certified
For they are bouncy
And so is love,
Without a certified cheque
Bouncy cheques of love;
Roses or thorns,
Neither speak with depth
Adopt SINCERITY.

F. P. Fridal.....

ROCKIN'

Burton Cummings is nothing if not a prolific songwriter, and here are another eight of his songs written with some help from the rest of the band. Also, a revamp of the oldie "Running Bear" and a couple of songs from Greg Leskiw and Kurt Winter.

"Your Nashville Sneakers" is a tongue-in-cheek bow to the swing era with a dance-band style piano solo from Cummings; "Heartbroken Bopper" is their latest single release and is already heading up the charts; but the best track on the album is Winter's "Heaven Only Moved Once Yesterday." The theme of this album seems to be a nostalgic look back at the 50's, and they have used this as an excuse to include some pretty second-rate material. However, the Guess Who is a well-oiled recording machine, and whatever they do sounds polished.

The Guess Who - *Nimbus 9* (RCA)

OUT AND ABOUT

by wally



This week the Nickelodeon features The Sands of Tyme and beer at 3.25 a jug after 7:30. They make a terrible combination.

The Sands of Tyme have been around for quite some time, and they are definitely not like good wine, they don't improve with age. At 3.25 a jug and a 75cents cover charge, one would think the Nick could come up with entertainment worth the price.

Not being an avid fan of the Hawk, I think he's long overdue at the nest. At least when he's there, one knows what they are paying for. With the new beer prices, I think Toronto's nightclub managers are going to have to be more concerned with the quality of talent they offer their patrons.

A WEE POEM of SPRING

As I awoke one morning
When all sweet things are born
A Robin perched upon my sill
To welcome the coming morn.

The bird was fragile young and gay
And sweetly did it sing
Of daffodils, and butterflies
And other signs of spring.

And as I paused a moment
And passed a fleeing lull
I gently closed the window sill
And crushed the bastards skull.



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LOUDWATER HOUSE

Tony Hazzard is an English songwriter who has written strings of hit songs for people like the Hollies and Manfred Mann. He lives in a palatial country house with a bunch of friends, and lovers where everybody has a good time. The songs on this album are all about the house and the people in it, some are faintly humorous such as "Blue Movie Man" and "Loudwater Zoo", but mostly they are songs of pastoral contentment in the vein of Donovan Leitch.

He doesn't sing too well, but with the help of some excellent musicians and good arrangements the album makes pleasant listening, and you can't help envying his lifestyle.

Tony Hazzard - *UNI*

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ENTERTAINMENT

Swan Lake

"Spring is three Weeks of Love" consists of a series of ballets performed by the National Ballet of Canada at the O'Keefe Centre. "Swan Lake" was one of the ballets performed.

"Swan Lake" is divided into two acts, each act containing two scenes.

The ballet begins with the celebration of the Prince's twenty first birthday. He is informed by his mother that he must choose a bride at the ball which she intends to have in his honour. As dusk falls, the guests depart leaving the Prince, Siegfried, alone. He sees some beautiful swans flying towards a lake. They were driven by an evil Black Queen. Siegfried follows them. At the lake, he encounters Odette, the lovely swan queen. They fall in love with each other but the black queen draws Odette away.

In Scene I, Act II, a magnificent ball is held in honour of the Prince. His mother asks him to choose a bride from among six lovely princesses, but Siegfried refuses. At this point, the disguised Black Queen and her daughter, Odile (the Black Swan), arrive uninvited at the ball. The Prince believes that Odile is his beloved Swan Queen and declares his intention of marrying her. Then the wicked Black Queen triumphantly reveals her true identity. The Prince, in great distress, rushes to the lake to look for his Swan Queen.

The final scene begins with a fierce storm. The swans lament the ill-fortune of the Swan Queen. The Prince is melancholy and lonely. Then the Swan Queen appears. The two lovers are reunited until the Black Queen, who was hovering in the background, comes forward and

orders the other swans to separate the loving pair. The Swans attack the Prince and drown him in the lake. The scene ends with a vision of the Swan Queen languishing with love for her dead lover.

Nadia Potts danced the parts of both the Swan Queen and the Black Swan. This dainty graceful, fair-like creature gave a magnificent performance. Her partner (he) was Youra Kniazeff. His performance was equally impressive. The Swans (Corps de Ballet) dance with graceful, swan-like movements.

The opening scene was stupendous. Here, the villagers and the Prince's friends danced to the beautiful music of Tchaikowsky. The costumes were beautifully designed. Another impressive scene took place in the ball-room. The dances included the vivacious Spanish dance, the Czardas, the Neapolitan and the Mazurka. The dancers danced with the feeling and delicacy necessary for such a graceful art. They went through series of intricate ballet steps with dexterity.

The Black Queen (Stephanie Leigh) was also very good. She was like a giant butterfly as she fluttered lightly and swiftly about about the stage.

Indeed, "Swan Lake" was delightfully entertaining. Credit must go to the orchestra which provided golden music throughout the ballet.

The choreography was done by Erik Bruhn. Lighting effects were skillfully handled by Wallace Russell and scenic designs were provided by Georg Schlogl.

"Swan Lake" is an enjoyable ballet which transports the audience into a fairytale of gentle maidens and charming princes.

Rana Persaud



*It's the same the whole world over
It's the poor what gets the blame
It's the rich what gets the pleasure
O the world is so insane!*

Heaven help...

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SPORTS

c. debnam

Introducing: EVA HILL



MissEva Hill, a beautiful addition to the Athletic staff! Obviously one major reason why tennis lessons (Monday and Wednesday 4-6 for STUDENTS: Thursdays 6-8 p.m. for STAFF) are overcrowded. Eva will come on staff full time in September. She was Athlete of the Year in her last year at York University and brings with her top-notch talent in tennis and badminton.

staff tennis



Tennis at George Brown finally seems to be gaining the momentum it badly needs, for the recent GBC vs Seneca tournament has certainly engendered greater interest and a lot more enthusiasm for the sport.

Athletic Director Vince Drake lent a helping hand by arranging the tournament with Seneca, and he is enthusiastically making further plans for other such meets, climaxing in an Inter Community Colleges Invitational Tournament at the end of May. A number of colleges in Ontario have already expressed their desire to participate in the May tournament.

The GBC-Seneca tournament was played indoors at the Kensington gymnasium involving 4 singles and 1 doubles matches.

In the first match of the day, GBC's No. 4 man Bill Gabriel sportingly accepted to play Seneca's No. 1 Mwb Iroaga, as the latter of college's No. 4 failed to show up. Displaying his usual aggressive spirit, Gabriel handled himself very well especially on his admirable return of serves, but was forced to bow out in two sets with a score of (4-6) (4-6).

GBC's No. 3 Frank Joy next went up against Seneca's No. 3 George Cook. Joy, who happens to be nuts on physical fitness, hardly let any ball get by him. He made short work of his opponent's game and took the match in two straight sets (6-2) (6-2).

Playing in the No. 2 spot GBC's Des Rodgers found himself across the net from fellow club mate (Davisville T.C.) and friend Joe Sipos. The first set went to Sipos (6-4) showing the tremendous improvement he had made in his serves and groundstrokes over the last 6 months. But as the game progressed, Rodgers came back strongly and he began to force the pace with his strong accurate serves and return of serves. He broke Sipos' serves 5 times in the next two sets and took them at (6-3) (6-4).

In the final singles match of the day No. 1 GBC player Grant Panter took on his counterpart Mwb Iroaga. The excitement of this match equalled the Rodgers-Sipos one, with Iroaga showing strong form in the first set. His fast serves and deep forehand drives worried Panter, and he took the set at (6-3). Panter however, recovered and began to show aggressive form, taking the net at every opportunity. He got by in the second set with (7-5-) and had his opponent playing defensively in the third when unfortunately, Iroaga developed a cramp in the leg. He recovered enough to carry on, but Panter made it a very decisive (6-2) win.

Later Panter teamed up with Joy against Iroaga and Sipos in the only doubles match of the day, and clinched the 4th victory for George Brown with a (7-5) (7-5) win. On hand to witness the GBC victory was Tony Sekvenc, singles champion of the Inter Community Colleges Tennis Tournament 1971 (students), who has been coaching the GBC team throughout the winter.

Fitness.... V. Drake

GET IN SHAPE EXERCISES

5. CROSS LEGGED JUMP WITH STIFF LEGS.

From 20 to 40 repetitions. Hold your hands on your hips as you stand erectly. Jump your legs as follows: Jump your right leg toward the left side, and the left leg toward the right side, making a criss-cross jump. Now uncross criss jump back so that the right leg goes right and the left leg goes left. There should be no pause between "criss crosses". The entire movement should be continuous until you have completed the proper number of reps.

6. SHOULDER WIDTH PULLOVER

A barbell handle makes an ideal apparatus for this exercise. Otherwise, since the weight handled is not the objective use a long pole of some kind that is not very heavy. The mood of this exercise is stretch and breathe deeply! With pole placed on the floor at the head-end, lie lengthwise along the bench with your head slightly off. Grasp the bar with a very wide hand-spacing, concentrate strongly and pull the bar with straight arms forward over your head and downward until it is just above your thighs (your elbows are still locked). Slowly "force think-contraction-stretch" all the way back to start position.



5.



6.

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362-3971



Mr. Avrum Isaacs, owner of Isaac's Gallery sits on the floor as he judges art work of George Brown College.

The prints, drawings and paintings were all done as part of a contest sponsored by the Organization For Rehabilitation Through Training (O.R.T.), a world-wide organization.

For the past two months, an interesting contest has been going on at George Brown College. Actually it started as one contest but grew to become three.

Sponsored by The Organization for Rehabilitation Through Training (ORT), the contests were for students of the Commercial Art Program.

On Wednesday April 26th, the winning entries were chosen by the judge Mr. AVRUM ISAACS, owner of Isaacs Art Gallery. Judging was done at the Ontario Institute for Studies in Education (OISE) where all of the art students work is on display.

On Wednesday, May 3, the award presentations and a coffee party was held at OISE. First prizes of \$100.00 were presented to Robert Joseph Jacksie for the best pen and ink drawing of a part of Toronto as it looked 100 years ago; to Martin Beaupre for the best abstract print; and to Tony Westbrook for the best abstract painting.

A \$50.00 prize went to Dave Margoese as the most deserving first year student.

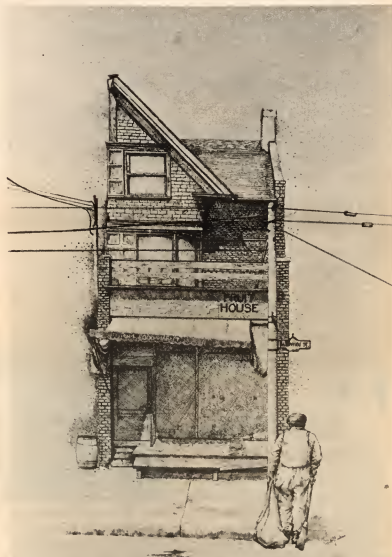
Honourable mention for a pen and ink drawing went to Dave Margoese, Ray Bennett, Martin Beaupre, Chris Boer and Joe Tremmeliti.

Honourable mention for an abstract print went to Carol Wilson, Steven Spears, Desai Vadut and Israel Frajman.

David Sanku, Gordon Longbottom and Minor Nishida received an honourable mention for their abstract paintings.

Mr. Jacksie's winning pen and ink drawing will be reproduced for sale at the O.R.T. bazaar on May 10 at the St. Lawrence Hall.

A scholarship was also presented to Fred Taylor, chairman of the Graphic Arts Division, to be presented to a student in the Graphic Design program.



WINNING PRINT — (pen & ink drawing) of Toronto 100 years ago.

Winner — Robert Joseph Jacksie

HEADQUARTERS

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of George Brown College of Applied Arts and Technology

密市華僑工藝學院
中國同學會

Due to the general interest in Chinese, Chinese Students Association is now offering an elementary Cantonese course in the Globe. This course has been especially prepared for those who wish to learn Cantonese in a reasonably short time with or without teacher. Lessons in this course comprise simple idiomatic expressions and sentences which are commonly used in everyday conversation. The structure of the lessons enables the student to advance in easy stages, commencing with short sentences and progressing to longer sentences. The phrases and sentences in this course have word-for-word translations, making the Chinese grammar easy to understand. Those who are interested, keep every issue for reference.

LESSON 3 Part II

T's'eng yâp-lâi ts'òh. Please come-in sit.	請入嚟坐。 Please come in and sit down.
Nêi shik-in mà? You eat-smoke or-not?	你食煙嗎? Do you smoke?
Ngôh m̄ shik-in. I not eat-smoke.	我唔食煙。 I don't smoke.
M-hó hâak-hèi. Don't stand-on-ceremony.	唔好客氣。 Make yourself at home.
Nêi iù ch'á mà? You want tea or-not?	你要茶嗎? Would you like tea?
Hó, m̄-koi nêi. Alright, thank you.	好, 唔該你。 Yes, please.
Nêi hui pin-tó? You go which-place?	你去邊度? Where are you going?
Ngôh hui sàan-pò. I go a-walk.	我去散步。 I'm going for a walk.
Ngôh to seung hui. I also wish go.	我都想去。 I also wish to go.
Táng ngôh yat chán. Wait me one moment.	等我一陣。 Wait a moment for me.
Hó, ngôh táng nêi. Alright, I wait you.	好, 我等你。 Alright, I'll wait for you.

JUST TALKING

Tim Dineen



I've just discovered that I am writing this column with only fifteen minutes to go before deadline. Hang on, gang. I'll see what I can do to fill up my space.

Boy, that really hurts! Did you read the comment in the last Globe that "there was only one good writer on the staff, Lloyd Bowen"? All my work for ZILCH! Not even honourable mention!

Nothing seemed to be going right on Wednesday. We were scheduled to show "THE BOSTON STRANGLER" but something happened and the film distributors had to find another film for us. They came up with "LITTLE MURDERS". Having seen neither of these I didn't care which one I showed. Wewere told we would need a special lens to show the picture. We rented the lens. I picked up the film.

At five past eleven I rushed into the crowded room where the picture was to be shown. I shoved the speaker into place, uncoiled the wire from this speaker to the projector, whipped off the projector's cover, screwed on the new lens and threaded the film into the machine. I switched it on...nothing. I plugged it in.

It seemed strange to me but the picture was awfully long, so I sent

one of the Student Council girls to get Tony Hassel from our Audio Visual Department. Halfway through the film Tony arrived and adjusted the lens. The picture went from long to wide. He then proceeded to take off the lens. The picture became a perfect square, nicely focused. "Who said you needed a cinemascop lens?" asked Tony. "Fox did", quoth I. Boy, were they wrong? replied Tony (or words to that effect.) I watched the rest of the movie in peace. Sorry folks. That's the best I can do when I'm rushed. I'm afraid you'll have to grin and bare it.

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OPINIONS

"ABOUT VERSA FOODS"

This week our poll was on Versa Foods, the catering service that looks after our cafeteria needs.

Herbert Lashley said, "Personally I think that there is a great need to improve the quality and quantity of foods served by Versafood."

The price that students are asked today is definitely too high for the quality of food being served. Students from other countries should have a chance at least weekly to have their native buffet lunch served.

The tables are usually dirty. Almost eight times out of ten a student has to wipe the table clean before eating. This should never be. If a student is asked to pay such high prices for such poor quality of food at least he should have a clean place to eat it. This means that the price does not include the cleaning of tables.

I am sure that one does not mind paying for any sandwich deserving the price asked, but when one buys a beef sandwich to find that the beef needs a pressure cooker or that the bread making the cheese sandwich is stale one does not feel too happy about buying the food. However, one cannot remain hungry all day, therefore, there is only one thing left to do: buy a meal or a sandwich from Versafood, for there is no other service on Campus.

This column would not be complete without a comment from Granny Woodwitch Sue Craig who said, "My chief complaint with Versafoods is made on behalf of the night student. It is my firm belief that better service and more variety should and could be made for the benefit of the night student. He is subjected all too often to stale sandwiches, machines that run out of beverages or break down, and a severe case of lack-of-everything-itis."

Last year, as a night student at Teraulay things began to look up for a while. They (Versafoods) instituted a program whereby they provided hot meals during the supper break for the evening students. This however was discontinued as they claimed that there was no market for servicing the night student with a hot meal. It seems to me that the night student at Teraulay gets shafted enough in many other ways; somehow, it doesn't seem fair that they should get gyped on their vittles as well.

Nick Niotakis said, "I would like to thank the Globe for devoting a column on student opinions. I believe that this concept is going to be kept from now on, serving as the best way of inter-communication in GBC."

Concerning Versafoods, I think that it provides a fairly good quality of food with reasonable prices. Yet I would say that a little more quantity on the plate served would be appreciated from the students. To that conclusion I derive it from the fact that a single plate served for lunch has never been enough to appease my hunger. And we know that most of the students can't afford the price of a second plate.

Bob Richards, titled his comment, "ECCH!!!" and went on to say:

At this time I would like to make a few comments regarding the food service at Teraulay Campus.

First let us make note that the staff who maintains the cafeterias both from Versafood and George Brown do an excellent job.

Secondly the equipment functions very well and when it doesn't your money is always cheerfully refunded.

Now let's get right down to what's eatin the eaters at Teraulay. The menu is so repetitious that most students and teachers know it better than their subjects. Versafoods claim is that menus are limited for reasons of economy. But, it is also true that GBC receives a commission on food sold in the cafeterias. To date, no one except the administration knows how much commission is paid or what use, if any is being made of this money.

Could not this money be used to provide the patrons with a more diversified menu or some other worthwhile purpose.

Indeed, many people still enjoy fresh fruit, such as apples, bananas oranges etc. Even further there is the fact that GBC has students from all parts of the world who are accustomed to eating foods that the average Canadian born citizen has never heard of. Are their opinions not important?

It is said "That an army marches on its stomach!" If this is so then perhaps the consumers of food at GBC would be happier if the food service was designed for them and by them and not as a money making proposition.

Lorna Sample

I enjoy eating versafood. I think it has everything that is essential for a balanced diet: Vitamins A, B, C, D, and E. In fact it is so crowded that they have to leave out the flavour.

It is hard to describe what versafood from GBC cafeteria tastes like to-day. I think themash potatoe sticks to the roof of your mouth because it does not want to get close to the gravy.

To be honest, I enjoy eating versafood, but when the environmental factors produce distaste and disgust, it turns me off.

Order a hot meal for lunch, you find hair in it.

You sit in the cafeteria eating, up comes an old man with a broom and dustpan to sweep the floor. Or, a member of the staff with a dirty old rag to wipe the tables.

I would't say that conditions in the cafeteria are unsanitary. The heads of those who prepare food should be covered. The floors should not be swept when cafeteria is in use. The tables should be well cleaned and not wiped when students are trying to enjoy meal.

When a student asks for a fork or spoon, give it to him politely, do not throw it on the counter.



HERB LASHLEY



SUE CRAIG



NICK NIOTAKIS

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